

K: 4: 113.

**A GODLY  
and Learned Ser-  
mon, made this laste**

**Lent at Windesore be-  
foze the Queenes**

**Maiestie, on vved-**

**nesday the first**

**of Marche,**

**1564.**

612  
57

**by Thomas Cole Arche-  
deacon of Ely.**

**Deuter. 12. 32.**

**Whatsoever I commaunde you, take  
heede you doe it, thou shalt put no-  
thing therto, noz take ought therfrom.**

**Imprinted at London  
in Whitetrose strete,  
by Henry Denham.**

**Anno domini. 1564**

To the Reader.



**H**ERE HAST THOU  
(good Reader) a verve  
Godlie, necessarie and  
learned Sermon put in  
writing by M. Thomas  
Cole at the earnest re-  
quest of certaine Godlie persons, which  
were present when it was preached be-  
fore the Quenes Maiestie, and nowe  
first imprinted. Whereby thou maist  
see that the Ministers of God doe not  
cease faithfully and zealously to admo-  
nische all estates of their dutie, to the  
ende that all may be moued, by rightlpe  
and carefullpe to execute the office and  
charge committed vnto them, hauing  
framed hys argument and matter ac-  
cording to his auditozie. Let vs praye  
that the good lessons and admonitions  
giuen therein may be so practised, that  
Gods glory may be aduanced, the com-  
mon wealth furthered and the  
plagues, which otherwylse  
are threathned, auoyded.





Est ne Cor tuum rectum:



ALBEIT MY  
want of fyne-  
nesse and wis-  
dome of woꝝ-  
des (as Saint  
Paul termeth  
it) wherein thei  
that be fine eared chieflie doe  
delight, some to their good &  
be godlie minded, and some to  
their harne that be otherwise,  
might moue mee to feare and  
astonnishment: if I came vn-  
called oz sought to speake the  
conceipts of mine owne head:  
yet being called to thys place  
and purposing to speake that  
only which God willeth to be  
spokē by my ministry, I hope  
our heauenlye father will in  
A.ij. steade

A Godlie and

steade of feare arme me wyth  
godly boldenesse, as he did the  
rude fishermen, to profite hys  
church so farre forth as he wil,  
though I be not able as they  
did. Feare and lothe to dis-  
please are maruellous letts to  
hinder goodnesse in eche cal-  
ling, but in no calling oz office  
moze, than in the office of the  
preacher. As it may appeare  
in that holy man Moyses and  
that godlye Prophet Jonas:  
For in the one feare woulde  
haue letted the Israelites de-  
liuerance out of Egypt, and in  
the other the conuersion of the  
Niniuites vnto God, if our  
God had not encouraged and  
strengthened them. Our Sa-  
uiour intēding to shew what  
a let to the office of a preacher  
and

Learned Sermon.

and the commoditie of the Church, feare and lothe to displease the fleshely minde is, he willed hys Disciples and in them all Christian preachers, to beware of feare: Saying,

Ne metuatis ab his, qui occidunt corpus animam autem non possunt occidere, sed metuite magis illum, qui potest animam & corpus perdere in gehenna. Feare not them which kill the bodie and cannot kill the soule, rather feare hym which can condemne both bodie and soule into Hell fyre.

*Math. 10.*

Sainct Paule in lyke maner knowing what harme feare & pleasinge of men might doe, doth not alone besech the congregatiō to pray for him that the word might haue free passage and be spokē of him with

A. iij. bolde

A Godlie and  
boldenesse, but also hee affir-  
meth (to the destruction of un-  
beleuing feare and byrising of  
advised boldnes) these words:  
Si hominibus placerem Christi seruus  
nō essem. If I should please me  
I were not the seruāt of God.  
The Embassadoz is not wor-  
thy of blame, but of Commen-  
dation, when for the honour  
of hys Prince he doth as hys  
cōmission leadeth him: Euē so  
the preacher whē he teacheth  
truely as the Lord commaun-  
deth hym. Godlye boldenesse  
ioyned with Christiā modesty  
may displease the carnall, but  
it will comfort the spirituall:  
which at this time I minde to  
followe by the helpe of God:  
especiallve bicause God coun-  
teth it necessary, & also bicause  
the



Learned Sermon.

the verye heathen haue com=  
mended it as necessarye. Ari=  
stotle gaue thys admonition  
to his schollers. Vt modeste cum  
illo viro loquerentur qui vitæ necis=  
que potestatem in lingue acie haberet.

That they should speake mo=  
destlie befoze that man, which  
had poweꝛ ouer life and death  
in hys tongue. For thys pre=  
amble therfore I saye wpyth

S. Augustine. Quicquid loqui=  
mur in nomine dei, quoniam dei est  
per nos loquētis, imber dei est, videte  
qualis terra sitis.

*August.  
in Psal. 94.*

Whatsoever we  
speake in the name of GOD,  
bicause it is the voice of God  
speaking by vs, it is the plea=  
saunt shower oꝛ raine of God,  
take you hede what earth you  
bee. For when the raine fal=  
leth vpo the earth, if the earth

A.iiij.

be

A Godlie and  
be good it bringeth forth good  
fruite, if it be ill it bringeth  
forth thornes: yet the raine is  
sweete that falleth bothe on þ  
fruite and the thornes. Hee  
that after the hearing of thys  
and such like lessons groweth  
from ill to worse, let him looke  
for fire and not accuse þ raine:  
Hee that is better and brin-  
geth forth good fruite, let him  
hope to come into the Lordes  
barne and praise God for the  
raine. But (saith he) what are  
the cloudes and what is the  
raine, but the mercye of God  
working all good about them  
whom he loueth, and to whom  
it is giuen to loue him. That  
this shower may abundant-  
lie raine into the ground of  
all good hearts to make them  
fruite=

Learned Sermon.

fruitefull in al pietie and god-  
linesse, by this our ministerye,  
I shall desire you by feruent  
prayer to craue the Lordes as-  
sistance, without whose secrete  
handywork, notwithstanding  
the raine, y grounde wil bring  
forthe weedes and not good  
hearbes.

Oratio.

The consyderation of the  
Churche of GOD the belo-  
ued spouse of Iesus Christe  
sanctified in hys moste preci-  
ous bloud, which at this time  
is no lesse maliced of Sathan,  
than in time passed, and ther-  
fore at thys time needeth as  
much aide, comfort and defēce  
of her nourices as euer it had,  
moueth mee to take this texte  
in

A Godlie and

in hande, for that I se the ha-  
tred of this cursed deuill to en-  
crease as fast, I will not saye  
faster, as the care of her belo-  
ued nourices should to cherish  
her. Those sleights which ac-  
customable in time paste hee  
hath bled to the hurte of the  
Church, and her nourices, hee  
bleth nowe: therefore no lesse  
perill is to be looked for nowe  
than heretofore, if the like pre-  
vention be not bled nowe, as  
hath been. For either hee ma-  
naceeth them with feare of out-  
warde or inward aduersaries,  
or flattereth them wyth vaine  
peace or pleasantnesse, so that  
by the one, the Church is not  
cherished wyth the only word  
of God, as it ought, and by the  
other, the nourices are more  
indili-

Satan  
bleth two  
sleights  
to hurt  
of the  
Church  
and the  
nourices



Learned Sermon.

indiligent in doing their duties commaunded by God than they shoulde. By the which engines Sathan purposeth to damage both y<sup>e</sup> nourices and nurcelinges. But what I meane by these nourices and nurcelings it is expedient I shoulde declare, before I farther proceede, least by obscuritie I hinder them, whome by plainnesse I couet to instruct, & hurt the matter which wyth all simplicitie I desire to haue practised.

The Prophet Esaie in hys 49. chapter, after he had blessed many blessings, which God of hys mercye had dignified his Church withall, at the last hee repeteth this blessing not as y<sup>e</sup> least. Saying: Erunt reges

What is meant by nourices & nurcelings.

A Godlie and

reges nutricij tui, & Regina eorū, nutrices tuæ. **K**inges shall be thy nouriers, and their Queenes thy nourices. Whereby it appeareth that the Congregation of the faithfull being the Church of God is here taken for the nurceling, & the kings & their Queenes which haue by Gods appointment domination, are here noted for nouriers and nourices: to whose good gouernement, eche particular congregatiō of y<sup>e</sup> faithfull, being parcels of the vniuersal Church of God, is committed next vnder God. It is therefore the will of God, the present necessity and good occasion of my text doth enforce mee, but especially the sorrowfull heart of thys nurceling  
which

Learned Sermon.

which woulde and is not able to offer such a pure sacrifice to God in truthe, as it desireth somewhat to touche the proper qualities of Godly tender nourices, which qualities if they be wanting in those that are lawfully placed for nourices, the nurceling will be forced to grone & crye to the heauenlie father, which cannot but loue that hee hath bought so deare, and then wil he rebuke & punishe those vnkinde nourices, that tender not that, hee so tenderly loueth.

These qualities would haue bene easelier conceaued in this place, if it had pleased God, to haue shewed his mercye vpon vs, in giuing your Grace a nurceling of your own wombe  
in

A Godlie and

Marriage in that chaste estate of Matrimonie, more profitable in my Prince more profitable for the Realme & people, than Virginitie, & no lesse honorable vnto God, which GOD graunt our eies to see. (Ne forte) But seing it is for our plague as yet otherwysse, I must shew them by the example of a nourier worthy of all fame: whose memorie of tendernesse to y<sup>e</sup> nourceling gods Church, and faythfull seruice to our heauenly Father & his Sone Iesus Christ, was not forgotten nor shal be of y<sup>e</sup> godlye, to the consumation of the worlde, for so much as he did consonant vnto y<sup>e</sup> wyll of God.

This Nourier was noble and puiſſaunt king Iehu meeting with a willing true Magistrate



Learned Sermon.

gistrate Jonadab the sonne of *Jonadab. a*  
Rechab, worthy to receaue ho: *worthy*  
nour at the handes of so hono: *Magi-*  
rable a Prince, whom he toke *strate.*  
vp into his Chariotte for that  
his heart was right, and shew-  
ed him the gret zeale he had  
to serue God and defend true  
religiō. For after that the pro-  
phet Elizeus by the appoynte-  
ment of god, had anointed Je-  
hu the sonne of Josaphat the  
sōne of Namsi in Ramoth Gi-  
lead king, and told him what  
Gods pleasure was he should  
do to y<sup>e</sup> house of Alchab: saying,  
Vnxi te Regem super populum Do-  
mini, nempe Israelem: tu trucidabis *4. Reg. 9.*  
domum Achab domini tui, vt vlciscar  
Sanguinem seruorum meorum Pro-  
phetarum & Sanguinem cunctorum  
seruorū domini de manu Iesabelis. &c  
This

A Godly and

This sayth the Lorde, I haue  
 anoynted thee King ouer the  
 people of the lord, namely Is-  
 rael, that thou shuldest destroy  
 the house of Achab thy master,  
 that I may auenge the Bloud  
 of my seruants the Prophe-  
 tes, and the bloud of al the ser-  
 uants of the Lord, of the hand  
 of Iesabell. Which charge  
 as sone as the Lorde had layed  
 vpon his shoulders, he looked  
 not vpon the strength of hys  
 aduersaries, neyther on their  
 malice, but on the strength of  
 God, and the atchieuing hys  
 commaundement. He admyt-  
 ted none such as were like the  
 ten Scoutes sent oute vnder  
 Moyses, which made the po-  
 wer of the enimie great to the  
 discourage of the people: and  
 the

Numr. 13.

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Learned Sermon.

I haue  
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master,  
Bloud  
rophe:  
the ser:  
e hand  
charge  
d layed  
looked  
of hys  
on their  
ngth of  
ing hys  
admyt:  
like the  
e bnder  
the po:  
at to the  
ple: and  
the

the power of God small to de-  
fend his people: he neither ad-  
mitted rash heads that would  
go farther than Goddes word  
willed, neyther faynt heartes  
that feared to do that Goddes  
word commaunded them. He  
pitied them whom god would  
haue pitied, and punished the  
whom he commaūded. True  
Religion he defended and tur-  
ned the Church from woe.  
False Religion couragious he  
destroyed, and vpon Baals  
Priestes he brought deserued  
woe. For which faythfull ser-  
uice, god so reported it, calling  
it Rectum in Oculis suis, Right in  
his Eyes: that hee made hym  
this promyse (small regarded  
of some) that his childre shuld  
syt vppon the seate of Israell: 4.Reg.10.  
B.i. Vsq̃ue

The duty  
& office of  
a Godlye  
nouryer  
or nurse.

A Godlie and

Vsque ad Quartam generationem:  
Until the fourth generation.

Well, out of this history and  
texte which I haue readde, I  
learne three things. First, the  
propertye of good Nourices  
that tender the Church. Se-  
condely, the property of good  
Magistrates and Subiectes,  
which muste serue vnder the  
Nourices. Thirde, And to  
what ende these Properties  
shuld be applied. As touching  
the first: Albeit diuers proper-  
ties are incidente to the office  
of the nourices, as may be col-  
lected of this history: yet none  
are more necessarye for the  
Nourceling, more for the safe-  
ty of the Nourices, and for the  
glory of God, than those three  
which briefly by Goddes help  
and



Learned Sermon.

and youre patience I purpose  
to entreate of.

First, to maintaine true Religion taught out of Goddes booke withoute addition and diminishing, not suffering the vaine pollicie of mā to control it, which ought to be an handmaide to be controlled of it.

Secondly, they must proceede in true Religion without the feare of man.

Thirde, They must searche whether those officers & seruantes put of them in truste, haue true hearts and consenting hearts with them or no.

To the first that they must mainteine true Religio without anye mingle mangle of their owne inuentions. The commaundement of God gi-

The properties  
in a good  
nourper  
or nurse.

The first  
property.

B.ij.

uen

A Godlie and

*Deuter. 4.*

nen vnto that noble Prince  
capitaine Moyses dothe de-  
clare it. Deuter. 4. Ad verbum me  
quod ego precipio vobis, nihil adhi-  
etis, nihil item ei detrahetis. To the  
woorde that I commaunde  
you, you shall adde nothing  
thereto, nor pull anye thing  
therfrom. In the xij. chap.

*Deuter. 12.*

To the  
woorde of  
God mai  
nothing  
be added  
nor dimi-  
nished.

Lozde likewise saith: Quicquid  
ego vobis precipio id obseruabitis  
faciatis, ad hoc nihil addes, ab eo  
nihil detrahes. Whatsoeuer I com-  
maunde you to doe, that shall  
shall you obserue and doe, ye  
shall adde nothing thereto, nor  
detracte anye thing from it.  
Salomō also the wyse Prince  
after hee had in the spirite  
prophecie set out the power  
wisedome of God, how much  
uellouslye hee wrought in

Learned Sermon.

his creatures at the last he cō-  
sidereth the perfection of hys  
Religion and worde: saying  
thus. Omnis Sermo Dei purgatus  
est, scutum ijs qui in eo nituntur: ne  
addas sermonibus eius ne te redargu-  
at, & inueniaris mendax. *Prouerb. 30* The Re-  
ligion & worde of God is pure,  
a shielde of defēce to them that  
put their trust therein. Thou  
shalte adde nothing to hys  
worde least he reprove thee &  
thou be foude a lyar. Finally,  
Saint John saith, Si quis ad-  
posuerit ad hæc, adponet deus super  
illū plagas scriptas in libro isto: & si  
quis diminuerit de verbis libri Pro-  
phetiæ huius, auferet de<sup>o</sup> partē eius de  
libro vitæ & a ciuitate sancta. *Apoca. 22.* If any  
man adde to thys, God will  
adde to him the plagues writ-  
ten in this booke, if any man  
B.iiij. dimi-

A Godlie and  
diminishē y<sup>e</sup> worde of the Pro-  
phēcie of this Booke, God will  
take his part out of the booke  
of life, and out of the holy citie.  
By these Scriptures may we  
learne y<sup>e</sup> all Kings, Princes &  
Magistrates are bounde to  
maintaine the true Religiō of  
Christe prescribed oute of hys  
boke vnto them wout any al-  
teration: As also what heauy  
iudgemēt y<sup>e</sup> Lord hath deter-  
mined vpon them which haue  
altered by adding & dimini-  
shing the true & perfect Reli-  
gion of Iesus Christ at theire  
pleasures. Irritū facientes precep-  
tū dei propter traditiones suas. Set-  
ting y<sup>e</sup> cōmaundement of God  
at naught for their traditiōs.  
As our Sauioz Christ said to  
y<sup>e</sup> Pharesies. The heathen to  
they?



Learned Sermon.

their false gods haue not done The zeale  
 so great dishonoz at any time of y<sup>e</sup> Hea-  
 to alter theire ozacles oz Reli- then for  
 gion, but haue obserued it in- the pres-  
 uiolable: As we may reade of seruatio<sup>n</sup>  
 Metellus which was called false Re-  
 Pontifex Maximus, who was so ligio fro<sup>m</sup>  
 carefull of the religion of their alteratio<sup>n</sup>  
 false gods that he commaun-  
 ded Posthumie the Consull  
 going into Africa to warre, y<sup>e</sup>  
 he shoulde not vppon a great  
 paine depart from the religio,  
 neither depart out of the Citie  
 without knowing the counsel  
 of the gods. For saith Valerius:  
 Religioni summum imperium celsit.  
 The highest gouernmēt gaue  
 place to Religion. As who  
 should saye: The highest po-  
 wers think theselues bounde to  
 obserue it & not to controll it.

B.iii.

Pea

A Godlie and

Yea the heathen had so great  
desire to maintaine Religion  
without alteration or diminution  
thing, that the Princes were  
content to sende their sonnes  
vnto a noble Citie called Calci-  
tana, and otherwise Caliphena, to  
learne of the people of Hetruria  
the rites and ceremonies of y<sup>e</sup>  
goddess Ceres, to the ende that  
they might not lacke a priest to  
teache her religion. Oh what  
shame is this to the Christians  
that the Heathen shall more  
esteme y<sup>e</sup> religion of their false  
gods and tender the conser-  
uation of it, than they the true  
religion and Ministry of the  
liuing God. I will not here  
speake by digressio of y<sup>e</sup> spoile  
of the Ministry, nor the expi-  
latio and hearing of the best  
lice

Learned Sermon.

Office of benefices, daylie committed of unkynde patronages without remedie: It is shame if they were not shamelesse, & they utter themselves worse than the heathen, which are willing to destroy the ministerie of the true God, whereas they were desirous to maintaine the religio of their false goddes. But the Heathen thought that Milesia Ceres made Alexanders souldiours blinde wpyth lightening for spoiling her temple at Miletum: and shall these mock Christia Patrones, thincke of the living God that he will alwaies suffer them to spoile without hys rewarde: So fearefull were the Persians to hurte the ministerie and temples of y false goddes,

Patrons of benefices, worse than the Heathen whose ambitio and greedinesse is the decay both of Religion and learning.

A Godlie and  
goddes, that whē their whole  
flaue of a thousande shippes  
were by tempest driue to De-  
lus where y<sup>e</sup> temple of Apollo  
was, that they rather gaue to  
the temple with their handes,  
than offered to spoyle it. It  
were harde trulking some Pa-  
trones here in England with  
such a bootie. They woulde  
rather with y<sup>e</sup> Church robber  
Dionisius Syracusanus gibe oute  
theyr sacriledge bicause they  
mave go cleane with it, than  
studie to repent theire gredi-  
nesse (the decay both of religi-  
on and learning.) This man  
after hee had robbed y<sup>e</sup> temple  
of Proserpina in Locris, and put-  
ting to the Sea had a prosper-  
ous winde, scoffingly he said.  
Videtis quam bona nauigatio ab ipsis  
dijis



Learned Sermon.

*dijs immortalib⁹ sacrilegis tribuatur?*  
You may see (saith he) what a  
prosperous voyage y<sup>e</sup> immor-  
tal gods doe giue to Church  
robbers. But the time wyll  
come if it hang not presently  
ouer their heades, that their  
gibing and laughing at other  
mens harmes and their owne  
mischief, will be turned to so-  
rowe and mourning if in time  
they repent not. But to y<sup>e</sup> mat-  
ter. Seing that the heathen  
esteemed so well of the religion  
of the false goddes, that they  
woulde obserue it as it was  
without alteratiō; then must  
all true Christians of what  
estate or degree soeuer they be  
so esteeme the Religion of Je-  
sus Christ, which is (as y<sup>e</sup> Pro-  
phet Dauid saith) Immaculata lex *Psalmc. 19.*  
an

A Godlie and

an vndefyled law. And ther-  
foze not to be cōtrolled of any  
by adding or diminishing, but  
wyth al reuerēce to be obeyed.  
As there cannot be a greater  
dishonoure vnto God than to  
meddle with y<sup>e</sup> he hath moſte  
perfectly eſtabliſhed himſelfe:  
ſo there can be no greater ho-  
nour than humblie to receiue  
and maintaine that hee hath  
made. For ſermo domini purga-  
tus, ſcutū ijs qui in eo nituntur. The  
worde of God is pure (as be-  
foze is ſaide) and a ſhilde to  
them that truſt therein. That  
almightie God in this requi-  
reth mans obedience and not  
his deuise it maye appere by  
hys dealing w<sup>th</sup> Noah in ma-  
king of the Arcke, to whome  
though he were wiſe & godlye  
he

*Genesis, 6.*

Learned Sermon.

he permitted not the deuise of  
one foote either of length or  
breadth or so much as the plac-  
ing of one doze or windowe.  
Thereby signifying: true Re-  
ligion the Arke of Christian  
faith to be already by our hea-  
venly Father so perfectly or-  
dered, that it needeth not our  
deuises, but commaundeth our  
obedience. Likewise dealed  
he wyth Moyses for the sacri-  
fices, and wyth Salomon  
for the building of the temple.  
Teaching Kinges & Princes  
thereby y they ought to spare  
their deuise in Religion, but  
not their humble and vnde-  
laide obedience. And that the  
Lorde requireth this proper-  
ty to be in the nourices, for his  
glozie, and the benefite of the  
Church

*Exodus. 25.*

*Leuit. 1. 2. 3.*

*3. Reg. 6.*

In mas-  
ters of re-  
ligio not  
mannes  
deuise,  
but his  
obediēce  
is requi-  
red.

A Godlie and

Churche, it may the moze ap-  
peare by his punishing them  
that wanted it, placing policy  
and deuise for their fleshely  
aduantage, where they should  
haue obeyed to y<sup>e</sup> glory of God.  
Example we haue of Jerobo-  
am who for disobeying the law  
of God and deuising a Religi-  
on to serue hys turne, reaped  
for his labour this heavy sen-  
tence. Surgam in domum Ierobo-

3. Reg. 13.

The pu-  
nishment  
of King  
Jerobo-  
am for y<sup>e</sup>  
alteratio  
of Gods  
Religio,  
wherein  
two thin-  
gs are to  
be noted.

am gladio, & non relinquam min-  
gentem contra parietem. I wil rise  
against the house of Jerobo-  
am with a sworde, and I will  
not leaue one that can make  
water against a walle. Note  
here two things. First, how  
sodainly the estate of Princes  
come to desolation, when they  
leaue the councell of God and  
fol

follo  
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wel  
true  
no



Learned Sermon.

followe their owne deuises.

Secondely, howe it is a blessing of the Lorde when Princes haue issue to sitte on their seates, as the contrary when they haue them not, or hauing them they be taken awaye for their sinnes. God graunt therefore that all nourices of Gods Church in this pointe and all other may followe the counsell of the blessed virgine Marye, which shee gaue to the Ministers that serued at the Marriage in Cana: saying. *Quodcunque dixerit vobis facite.* Whatsoever he bidde you doe that doe: then shall the Church be well dieted and Iesus Christ truly glorified.

The seconde is, as the good The second  
nourices of y Church will not condempne  
suffer perie

A Godlie and

of a good suffer one mote of mens tra-  
 nource. ditions to remaine in the reli-  
 gion of Christ, to þ pꝛouoking  
 of hys displeasure : so will they  
 not feare with godly foꝛtitude  
 to defende the same , looking  
 alwayes to the inuincible po-  
 wer of God , who as a shielde  
 defendeth them which seeke  
 to serue him in truth. And al-  
 beit þ Religiõ of Iesus Christ  
 hath bene hated, disdained, &  
 persecuted of þ wicked world:  
 As the tragedie of Abell and  
 Caine : Ismael and Isaac:  
 Esau and Iacob : the Phare-  
 sees and Christ : And finallye  
 the Papistes & the true Chri-  
 stians, besides many other at-  
 temptes made againste it by  
 heathen Princes, and erroni-  
 ous sectes , and the Histories  
 Eccle:

Genesis. 4.

Genesis. 16.

Genesis. 27.

Math. 7.

Learned Sermon.

Ecclesiasticall dothe declare,  
Yet haue the true Nourices  
assured themselves by faith in  
the invincible bullwarke of  
Gods protection which neuer  
suffred them to be confounded  
that put their trust in him.  
And though the wicked Sau-  
listes haue menaced the truth  
and Christiā Princes, as per-  
happes they do at this day, as  
though ther were no God, yet  
the highest wil bring to passe,  
that in the dike which they  
digge for other they shall fall  
themselves, and their own ta-  
ble shall be made a snare for  
them as the Prophet saythe.  
Was not true religion mena-  
ced in the time of Moyses by  
the Egipcians, when he desy-  
red to go to serue God wyth þ  
Exodus.  
B. i. Isra.

A Godlie and

of a good suffer one mote of mens tra-  
nource. ditions to remaine in the reli-  
gion of Chzist, to y prouoking  
of hys displeasure : so will they  
not feare with godly fortitude  
to defende the same , looking  
alwayes to the inuincible po-  
wer of God , who as a shielde  
defendeth them which seeke  
to serue him in truth. And al-  
beit y Religiō of Iesus Chzist  
hath bene hated, disdained, &  
persecuted of y wicked world:  
As the tragedie of Abell and  
Caine : Ismael and Isaac:  
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sies and Chzist : And finallye  
the Papistes & the true Chri-  
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Exodus.

B. j.

Isra.



REPETITION OF IMAGE

A Godlie and

Godlye  
Princes  
haue ben  
in all a-  
ges me-  
naced fo-  
r y<sup>e</sup> main-  
taining  
of true  
religion.

Israelites: was it not termed  
of them as it is of the aduersa-  
ries now, an excuse of idlenes  
and a toy of newfanglednes:  
Was not the paine encreased  
foz a while to tye their faith,  
and to vtter their infirmity, w<sup>th</sup>  
taske maisters and whippes  
of them which woulde haue  
their own houses builded, but  
cared not foz y<sup>e</sup> house of God:  
But the Lorde to declare that  
his protectiō shall be alwayes  
able to deliuer his, hee ledde  
them fozthe by day w<sup>th</sup> a cloude  
by night w<sup>th</sup> a light of fyre:  
deuided the Sea y<sup>e</sup> they passed  
thorow dry shodde, but y<sup>e</sup> ene-  
mies hande and threatening  
armie perished in the water.

Againe, was not that good  
nurce Ezechias terriblye me-  
naced

Learned Sermon.

naced when Kabsakes Sen-  
nathetib's Capitaine discredi-  
ted him, & sought to diuert the  
minde of his Subiects from  
him, saying: Let not Ezechias  
deceiue you: With other ex-  
treme wordes to the people:  
But this could not make this  
noble King faint in Religion,  
or any iote to yelde. And why?  
Hee looked to the protection of  
GOD, which he knewe to bee  
able to defende him and con-  
funde his enemye, and so it  
came to passe: For the Angell  
of the Lorde destroyed the ar-  
mie of S<sup>r</sup> Hingodlie and fought  
for his chosen.

Great and cruell were the  
threates of Holofernes against  
the besieged Citie Bethulia,  
which God for a season suffer-

C.ij.

red

4 Reg. 18.

A Godlie and

*Judith. 7. 8.* red to proue the Bethulians,  
how wel they trusted in Gods  
protection. But when they be-  
gan to yelde for feare looking  
vnto men and not vnto God,  
then he raised vp the good wi-  
dowe Judith to comforte them,  
and to put y<sup>e</sup> threatening eni-  
my to flight. In a strong faith  
therfore she caried a bagge to  
put in the head of Holofernes,  
nothing doubting in y<sup>e</sup> Lordes  
protection, but that she should  
finde both weapon and opor-  
tunitie to doe the Lordes will.  
But did shee this feate wout  
all pollicie? No forsooth. Why  
then pollicie which before you  
haue somewhat blamed, se-  
meth now to be so necessarie  
that in eche thing it is requi-  
red. It is true when pollicie  
kepeth



Learned Sermon.

kepeth her place appointed of  
God. But whē she pzesumeth  
to guide when shee shoulde be  
guided: when she will be in y<sup>e</sup>  
place of y<sup>e</sup> Maistres being but  
the maide, pzeposterously con-  
temning with Agar her Mai-  
stres Sara, y<sup>e</sup> councel of Gods  
Woꝛde: then shee is not alone  
to be blamed, but also as the  
cause of hatre to be reiected.  
Otherwise when as an obedi-  
ent maide shee is redie to doe  
that her lawfull Maistres di-  
uine veritie commaūdeth her,  
foz the establisshing of true re-  
ligion and pietie, then is shee  
both profitable and necessary  
as a good maide. Then shall  
she be compared to the pollicie  
of Rebecca, Judith, and good  
King Jehu, and not to the vn-  
god-

The vse  
& abuse  
of pollicy

A Godlie and

godlye pollicie of cursed Jero-  
boam y<sup>e</sup> made Israel to sinne,  
This is the right vse of Godly  
pollicie, God graunt the wyse,  
grace to ensue it.

King Jehu therefore bele-  
uving assuredlye that he y<sup>e</sup> pla-  
ced him in that dignitie was  
able to defende him, he looked  
not by feare to weake fleshe,  
but in faith to y<sup>e</sup> power of hys  
stronge and deliuering God,  
and he doth that he was com-  
maunded, willing all things  
that might hinder the purpose  
of God in him, to come behind

Peace is  
not to be  
accepted  
to y<sup>e</sup> hurt  
or hinde-  
rance of  
Religio.

him. Peace woulde not he ac-  
cept with the hurt of religion,  
nor anye conditiō of frendship  
to suffer Baals priests in rest.  
Oh that the nourices of Gods  
Church, woulde in this sorte  
trust

Learned Sermon.

trust in God, and say vnto Iehu  
to suche as seeke by humaine  
reason to apall their faith, Come  
behinde mee: Or with our sa-  
uioꝝ Christ whē Peter would  
haue had him to fauour him-  
selfe, and leaue the wil of God  
vndone, Come behinde mee  
Sathan. Then should the ad-  
uersaries fall before them as  
þ walles of Jericho and Haze *Iohn. 6. 2.*  
did before þ Israelites. Then  
with a fewe they should cause  
many to run away as Gedeon  
did, or Ionathas. The should  
that bragging Philistine mo- *1. Reg. 14.*  
strous Goliath, that taketh in  
hande to fyght against whole  
Israell and to blaspheme the  
liuing God, fall with no lesse  
ignominie to hys Philistines  
& comfort to þ true Israelites  
C.iiij. before

A Godlie and  
befoze them, than he fel befoze  
King Dauid . Which thinge  
woulde haue come to paffe , if  
as they way þ words of feare=  
full men , so they would consp=  
der the wordes and promise of  
our strong God spoken befoze  
time to the faithfull nourices  
of the Church which is and  
shall bee perfozmed now and  
foz euer . Namely Ego ero tecum  
noli timere . Feare not I will be  
with thee . Againe, Ego ero vo=  
biscū vsque ad consummationē seculi.  
I wyll bee with you vnto the  
ende of the worlde . To thys  
worde & promise did valiaunt  
king Dauid looke vnto when  
he saide . Hij in curribus & hij in  
equis, nos autem in nomine dei nostri  
inuocabimus : ipsi obligati sunt &  
ceciderunt , nos autem surreximus &  
erecti



Learned Sermon.

erecti sumus. They trusted in  
Chariottes and in hozses, but  
we will call vpon the name of  
God, they are bound like cap-  
tiues and fallen, but wee are  
risen and stande vpright. God  
graunt all Christia Nourices  
this faith. Amen.

The thirde proprietie is whē they haue planted true Reli-  
gion & in faith seeke to main-  
taine the same without feare  
of the aduersaries to trie and  
examine both Magistrates &  
Subiectes, and to demaunde  
of them this questiō, whether  
their heartes bee right or no.  
Thys dyd good kynge Iehu.  
For after he had ouerthrowē  
the false religion of Baal, and  
mett with Jonadab the sonne  
of Rhechab, hee demaunded  
this

The  
third pro-  
pertie of  
a good  
nurce.

A Godlie and

this question of him: saying.  
Est ne cor tuum rectum, sicut cor meū  
rectum est cū corde tuo? Is thine  
heart right as my heart is:  
As who should say, arte thou  
content to fauour true Religi-  
on, to hate the vntrue, and to  
serue god in righteousnesse as  
I am: By which question this  
noble king mente, that that  
Magistrate or Subiect was  
vnworthie the fauoure of the  
Prince, that in Gods Religio  
and pietie consented not with  
the right heart of hys Prince:  
as also y<sup>e</sup> small credite coulde  
bee giuen in y<sup>e</sup> time of trouble  
& triall vnto doubtfull hearts,  
which though they make ne-  
uer so good a countenaunce,  
yet being vntried they often  
tourne to be extreme aduersa-  
ries.

Howe  
Princes  
ought to  
trie and  
examine  
their Ma-  
gistrates  
and sub-  
iectes.

Learned Sermon.

ries. Which thing we may see  
by flattering Achitophell in þ  
tyme of king David. By Ju-  
das in the tyme of Christ: and  
by other many both externe  
and domesticall examples, as  
hystories & Cronicles declare.  
That thys triall is both labo-  
full, necessarye and profitable  
for all Christian Princes to  
vse, partly for the conseruatiō  
of their estate, but especiallve  
for the conseruation of Reli-  
gion & Godlinesse, (the chiefe  
cause why Realmes are bles-  
sed.) our Sauour Christ di-  
uerslye and at sundrye times  
vsted it to knowe þ state of his,  
which tryall though he neded  
not to haue made, in that hee  
was God, Iudicans corda & renos.  
Judging both the heart and þ  
reynes,

A Godlie and

reynes, yet as touching his  
humanitie he bled it to teache  
men to be circūspect and care-  
full whome they had aboute  
them, frendes to truthe and  
Godlinesse. Therefore some-  
times he made a generall try-  
all of al his Disciples: as wee  
maye reade in the 6. of John.  
when many fell awaye from  
Christes doctryne as defec-  
tues: he sayde to the twelue,  
Nunc & vos vultis abire? Will you  
also go? But they aunswered.  
Quo ibimus, verba enim æternæ vitæ  
habes. Whither shal we go, thou  
hast the wordes of eternall life.  
Sometimes he made a partic-  
ular tryall, saying: Simon Pe-  
tre amas tu me? Simon Peter  
louest thou mee? Oh that  
this pꝛoperty were put in bre-  
of

Joan. 6.



Learned Sermon.

of the good Nourices of the Church. Then shoulde not crafty Simons vnder the presence of conformitie open the bellye of the lying Trojan horse, to let oute the murdering souldiers to worke vs the like woe, as it did to the Troianes, so that wee should bee compelled to saue as they did. Venit summa dies & ineluctabile fatum, Dardaniæ, fuimus Troes; &c. Then shoulde not euery seate bothe in kings benche, common place and Chauncery, haue so many lettes to p proceeding of true Religion and p causes of the Godlye. Then shoulde not the commission of the peace Assise and Quoerũ, neede to vse so many aduersaries to the peace of Goddes Church

The benesytes & woulde enlue, if this triall were made.

A Godlie and

Church and let to Godlinesse  
as it doeth. Then should not  
both in Courte and Common  
wealth, so many counterfayts  
to truth and piety possesse offi-  
ces. Then should not the stout  
Romanistes, I will not call the  
Papistes, be suffered to labo-  
r as to contemne the truth  
of God, and your graces auto-  
rity. Then should not the othe  
of your Graces title, given by  
Gods word to your grace, and  
established by highe Courte of  
Parliament, be left breake-  
sed, to try who is willing and  
who is not, to be a true subiect  
A matter worthy to be conside-  
red, if some be not carelesse to  
their owne harme.

The othe  
of the  
Quenes  
Majesties  
title

Dauid the King waying  
how necessary this propertie  
is

Learned Sermon.

is in a true nourice of Goddes  
Church, profitable for himself  
and for conseruation bothe of  
bpightnesse in doctrine and  
maners: hee promised before  
God that hee would put it in  
vze, both in himself and other:  
as it appeareth in *psalm 101*. *Psalm*,  
a *Psalm* worthy to be read of  
a *Christia* Prince daily. Wher  
it is witten, Cor prauū declinan-  
tem a me malignū non cognoscam.  
I wyll not knowe a frowarde  
heart nor y wicked, declining  
from mee. In the first *Psalm* *Psalm 5.*  
also, Mane astabo tibi & speculabor.  
In the morning wil I appere  
before thee, and make diligēt  
searche.

King Iehu in like manner  
to knowe who were wyth him  
and who were againste him,  
who

Oh, that  
all Prin-  
ces were  
thus af-  
fected.

*Psalm 101.*

*Psalm 5.*

The mā-  
ner of  
Iehu his  
trypall,

A Godlie and

who were contēt to serue Ba-  
al and who the liuing God, by  
a notable practise hee founde  
them oute, and being founde  
whether they founde at hys  
handes the lyke curtesie (if it  
mape be iustlye so termed) as  
some synde now or no, the Hi-  
storie doth declare, An exam-  
ple registred in Gods Booke  
for a purpose.

*Ecclesiasti-  
ca hist. trip.  
cap. 7. li. 1.*

Constantius also being de-  
sirous to knowe who gladlye  
embraced Christianitie & who  
in face and not in heart, to the  
ende he woulde not nourishe  
such instrumentes in place of  
dignitie, that might extirpate  
that he coueted to plant accor-  
ding to truthe, least Gods yre  
might be kindled against him  
and hys Empire, hee sayned  
him.



Learned Sermon.

himselfe (for a pꝛoofe) that he  
wared wery of Christian Re=  
ligion, & would reuolt againe  
to Paganisme, willinge all  
those that lyked better Paga=  
nisme than Christianitie to  
come to hym, and the rest that  
abhorred Paganisme & loued  
Christianitie to depart bothe  
from Court and dignitie, cou=  
ting much mercy shewed vnto  
them that they had their liues.  
The temporisers hoping that  
the goale & victoꝝy was theirs  
came ioyfully into the Empe=  
rours pꝛesēce, not hiding their  
hatred to Christianitie. The  
Christians in dede better con=  
tente to lose the momentanꝝe  
pleasure of Court and dignity  
than to deny Christ and lose þ  
pleasure of eternall life, depart

The dis=  
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uers and  
true gos=  
pellers.

D. J.

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A Godlie and

who were contēt to serue Ba-  
al and who the liuing God, by  
a notable practise hee founde  
them oute, and being founde  
whether they founde at hys  
handes the lyke curtesie (if it  
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that he coueted to plant accor-  
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might be kindled against him  
and hys Empire, hee fayned  
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Learned Sermon.

himselfe (foz a pzoofe) that he  
boared wery of Chzistian Re-  
ligion, & would reuolt againe  
to Paganisme, willinge all  
those that lyked better Paga-  
nisme than Chzistianitie to  
come to hym, and the rest that  
abhorred Paganisme & loued  
Chzistianitie to depart bothe  
from Court and dignitie, cou-  
ting much mercy shewed vnto  
them that thei had their liues.  
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the goale & victozy was theirs  
came ioyfully into the Empe-  
rours presēce, not hiding their  
hatred to Chzistianitye. The  
Chzistians in dede better con-  
tente to lose the momentanye  
pleasure of Court and dignity  
than to deny Chzist and lose y  
pleasure of eternall life, depar-

The dis-  
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uers and  
true gos-  
pellers.

D. J.

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REPETITION OF IMAGE

A Godli

ted wyth sorrow  
heauy a chaunge  
their hatred to  
Mark the words  
written in þe fyf  
uenth Chapter o  
Tripartite . Cur  
paruissent alij quide  
sertores , alij vero di  
præponentes : delib  
& consiliarijs vti, qui  
deles constantesque  
Alios velut examin  
pulis colloquio, cred  
ca principem deuot  
rint dei sui prodito  
both these ther a  
renoucers of Re  
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He decreed with  
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A Godlie and  
h sorrow to beholde so  
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tred to Paganisme.  
he words of the storie  
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Chapter of the histoꝝe  
tite. Cum in vtroque ap-  
t alij quidem Religionis de-  
alij vero diuina presentibus  
ntes: deliberauit eis amicis  
arijs vti, qui in melioribus fi-  
stantesque permanferant:  
ut effaminatos auersat<sup>9</sup> ex-  
oquio, credens eos nunq̃ cir-  
pem deuotos fore qui fuc-  
ui proditores. When in  
ese ther appeared, some  
ers of Religion, & some  
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A Godlie and

ted wyth sorrow to beholde so  
heauy a chaunge, not hyding  
their hatred to Paganisme.

Hark the words of the storie  
wzitten in þ fyfth boke and se-  
uenth Chapter of the hystorpe

**Tripartite**. Cum in vtroque ap-  
paruissent alij quidem Religionis de-  
sertores, alij vero diuina presentibus  
præponentes: deliberauit eis amicis  
& consiliarijs vti, qui in melioribus fi-  
deles constantesque permanferant:  
Alios velut effaminatos auersat<sup>9</sup> ex-  
pulis colloquio, credens eos nunq̃ cir-  
ca principem deuotos fore qui fue-  
rint dei sui proditores. When in

both these ther appeared, some  
renoucers of Religion, & some  
making more accompt of Re-  
ligion than of worldely pelfe:  
He decreed with hymself to vse  
them as his frendes & coun-  
sellozs

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Learned Sermon.

fellows which had continued  
faithfull and constant in that  
was best: The other he reiect- A true se-  
ted as effeminate persons, fro tence woꝝ  
hys presence and familiarity, thy to be  
beleuing y thei by no meanes noted.  
coude be true to their Prince,  
and Soueraigne, which were  
traitours to God. Where these  
examples are put in bye there  
shall the honoz of God florish,  
long lyfe and prosperitie shall  
holde vp the seate royall, and  
the common wealth shall also  
florishe, wyth peace & plentye.  
God graunt it.

The seconde note is, what  
things are required in y Ma-  
gistrates which the Nourices  
of Gods Church must and doe  
ble as instruments for the be-  
nefyte of the Church. Three  
D.ij. things

A Godlie and

Three  
things  
required  
in þe infe-  
riour ma-  
gistrats.

thyngs are also required in  
them which also moſte appa-  
rantly appeared in thys woꝝ:  
thy man Jonadab.

First, the feare of God and  
honor of the Prince: Which is  
taken of thys woꝝ, Omnino est.

Secondly, a willing desire  
to see moze to common wealth  
than priuate wealth, which is  
taken of the ſignification of þ  
name. Thirde, they muſt  
nouriſh cōcord in a right hart.

The first

As touching the first: When  
Jonadab met wyth Iehu, af-  
ter ſalutations, he demaūded  
of hym whether his heart wer  
ryghte oz no. He aunſwered  
Omnino est, It is in dede. Wher  
by it is manifeſte that he was  
not alone of a ryghte religion  
fearing God and hating Ido-  
latry,

latry, b  
the Pri  
honour  
and ot  
and loy  
Prince  
honor,  
right co  
dience  
þ are m  
how ſha  
hymſel  
dihon  
his hon  
knee, a  
heart to  
What g  
to the P  
cōmon  
tes are  
Lawes  
good la



Learned Sermon.

latry, but also an honourer of  
the Prince. Though externall  
honoure done by cappe, knee,  
and other due, conueniente  
and loyable gestures fyt for a  
Princely estate, be one part of  
honor, yet the chiefeft part is a  
right consenting heart of obe-  
dience to execute those lawes  
y are made by the Prince. For  
how shall y Magistrate think  
hymself excused befoze God of  
dishonour to the Prince, when  
his honoure is but in cap and  
knee, and not in an assenting  
heart to execute the lawes?  
What greater honor can it be  
to the Prince, than whē in his  
cōmon wealth such magistra-  
tes are, that wyll see the good  
Lawes executed. But where  
good lawes are made and not  
D.iii. execu-

Wherin  
the chiefe  
honour  
due to y  
Prince  
doth cons-  
yste.

## A Godlie and

The In-  
conueni-  
ence that  
cometh,  
where  
good  
lawes  
are not  
executed.

*Anaxar-  
xis dictū.*

executed, wher godly statutes  
are enacted and not put in ex-  
ecution, there both God is of-  
fended and the Prince disho-  
noured. For the not execution  
of the lawes dothe declare ey-  
ther no assente that they bee  
thought good, or else that the  
prince is not worthy such obe-  
dience, or that they esteime the  
lawes so to depend vpon their  
willes y it shal be a cobwebbe  
strong ynough, but to weake  
for the bussing flye. So that y  
words of the Poet shal be ve-  
rified. *Dat veniā coruis vexat cen-  
sura columbas.* The symple com-  
pared to Doves are sone takē,  
but the riche and cruell com-  
pared to deuouring Crows  
escape free. This abuse of the  
law maketh both lawe & Ma-  
gistrate

gistrate  
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There  
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lawes  
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honour  
swered  
ference

Learned Sermon.

gistrate contemned. Solon being demaunded what waye the commō wealth might best bee conserued from daunger, hee made aunswere by obedience of Subiects to their Magistrates, and by the obediēce of Magistrates to the lawes. Thereby iudging y<sup>e</sup> no cōmon wealth coulde bee diuturne where on both sides contempt of the lawes was. Bias therefore thought that that cōmon wealth coulde not miscary in the which all men feared the lawes as a tyraūt. Antisthenes

in lyke manner beyng asked what did portende the decaye of the common weale and dishonour of the Prince, He answered: whē there was no difference betweene good nor

The ruine and overthrow of all cōmon wealthes.

D.iiij. badde,

A Godlie and

badde, Therof coniecturing þ  
the cause of desolation to any  
cōmon welth was þ not main-  
taining of the good, & the not  
*Daniel. 6.* punishing of the wicked. Oh,  
how strictly þ Persiās & Me-  
*1. Regū. 14.* des did loke to the executiō of  
their lawes. Oh how straight  
king Saul was in executing  
of þ law of fasting, þ whē Jo-  
nathas vnwares had brokē þ  
law of þ Lorde, was angry, he  
condemned his owne sōne to þ  
death. Did Moises dally with  
Gods lawes when they were  
cōmitted to him to execute? No  
for he thought it þ gretest ho-  
nor þ he might giue to God, to  
execute his law. What is mēt  
in þ holy scripture. In iudicio nō  
respicias personā diuitis neque pau-  
peris, sed iuste iudicato. Thou shalt  
not

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any oth  
tion of  
maner  
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of þ go  
þ Mag  
þ confer  
in the c  
writin  
of Etim  
leges vt e  
tur audac  
bos inno  
formidat



Learned Sermon.

not in iudgement looke vpon  
the person of y<sup>e</sup> rich or y<sup>e</sup> poore,  
(but y<sup>e</sup> shalt iudge rightously,)  
any other thing than y<sup>e</sup> execu-  
tion of the lawes. Paul in like  
maner shewing y<sup>e</sup> ende, wher-  
fore both law and Magistrate  
was ordeyned, saith: Non enim  
gladium frustra gestat. He beareth  
not y<sup>e</sup> sword in vain. Therby  
declaring that the executiō of  
lawes are not only the defence  
of y<sup>e</sup> good, but also y<sup>e</sup> seruice of  
y<sup>e</sup> Magistrates due to God for  
y<sup>e</sup> conseruatiō of pietie & peace  
in the cōmon wealth. Isidore  
writting in hys seconde booke  
of Etimologies: saith. Factę sunt  
leges vt earum metu humana coarce-  
tur audacia, tutaque sit inter impro-  
bos innocentia, & in ipsis improbis  
formidato supplicio, refrenetur no-  
cendi

The Wes-  
nespre y<sup>e</sup>  
ensuerh y<sup>e</sup>  
executiō  
of lawes.

A Godlie and  
cendi facultas. The lawes are  
made to byydell the sensuality  
of men by feare, that innocen-  
cie might dwell safe among y<sup>e</sup>  
wicked, and that the power  
to hurt, might thozow y<sup>e</sup> feare  
of punishment be restrayned  
in the wicked. But thys honoz  
woulde sone be exhibited to y<sup>e</sup>  
Prince if such as haue the exe-  
cution of y<sup>e</sup> lawes, would sub-  
mitte themselves to obeye the  
lawes. Then obediēce would  
worke no lesse care to the exe-  
cution of them, than disobedi-  
ence doth now to their cōtēpt.  
Of thys opiniō was the Poet  
Ausonius when hee wryt thys  
lessōn. Pareto legi quisquis legem  
sanxeris. Cicero thought this the  
next meane to happy govern-  
ment and execution of lawes,  
when

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Learned Sermon.

When he wrote this in his Pas-  
radoris. Nemo bene Imperat nisi  
qui paruerit Imperio. No man can  
rule well vnlesse he obey to or-  
der. Here must I make to your A request  
grace an humble suite, which to the Q.  
I haue at no tyme whē my oc-  
casio was to preach in y<sup>e</sup> court,  
forgotten, bycause the redresse  
thereof would worke so much  
good in the common wealth, &  
cut of a sea of offences whiche  
daily prouoke God to āger: It  
is to pourge y<sup>e</sup> wayes & coun-  
trei from those idle & most ab-  
hominable vagabūds, whose  
offences Gabaoniticall, bys-  
des their pilferies, burning of  
Barres, and murthers which  
customablye hath ben done of  
them, as some of late to theyr  
vndoing haue had experiēce,  
were

A Godlie and

were able (if there were no offences in other states of men, as there are to many) to bring fyre from heauen to the decay of the whole realme. But you wyl say, there are good lawes made therfore already. So they are and so in deede I do confesse: but if the lyke payne might be inflicted by some superior Magistrate vnto y<sup>e</sup> vnder officers that shuld execute the lawes: Then shoulde wee haue fewer vagabounds and better officers: Then shoulde the customeable instrumentes of rebellion, the greatest spies to further euil purposes, by the sharpe whippe of due execution of lawes, be tourned from their ill and dangerous practise. God graunt it.

The



Learned Sermon,

The seconde propertie is to haue a moze willing desyre to profyte the common wealth than to augmēt their priuate wealth. And this propertie is taken of the signification of Jonadabs name, and the name of Rechab hys father. For Jonadab by interpretation signifyeth willing: And Rechab signifyeth a wagon or posting ryder. As a wagon is not prepared for it selfe but to profyte other, and as a ryding poste trauaileth not especiall ye for hymselfe, but for other: euen so the Magistrate is not taken into the Charyot of auctoritie to seeke hys owne priuate gaine but the profytte of the common wealth. Hee muste not

The Seconde propertie.

The magistrate oughte not to seeke priuate, but common wealth.

wyth

A Godlie and

wyth expedition ryde to purchase and ioine house to house for hys owne commoditie and be slow to tender the common wealth. As horses therefore drawe the cart aboute the busynesse appointed: euen so the feare of God, and faithful seruice, good will & wary speede, muste drawe the Magistrate about the affaires of y<sup>e</sup> publike wealth, to bring defence to y<sup>e</sup> good, punishment to the yll, peace to the subiectes, honour to the Prince, & glory to God. But as the Wagon cannot be easely drawen when there are objects and lettes, against the wheeles: euē so y<sup>e</sup> Magistrate cannot tender, as he ought, the state of the common wealth, yf he haue cast letts in his hart, where

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nescit  
parit, su  
Enuy  
but th

Learned Sermon,

where the afozenamed good  
horses shuld draw of al lettes,  
as there bee many, none haue  
oz wyll doe moze harme to the  
cōmon wealth oz Magistrate, *Two gret*  
than Enuye and Ambition. *lettes in*  
These twoo so staye will and *h commō*  
seruice, the wheeles of Magi- *wealth.*  
stracye, that often times they  
are rather tourned backe to  
serue priuate wealth, than suf-  
fred to go forwarde to serue  
commō wealth. Of what mo-  
ther these twoo reprochful sy-  
sters doe come, S. Augustine  
in hys Sermō, de verbis domini.  
doth declare: saying. *August. de*  
*filia superbix, sed ista mater superbia*  
*verbis dñi.*  
*nescit esse sterilis, vbi fuerit continuō*  
*parit, suffoca matrem & non erit filia.*  
Enuy is the daughter of pride  
but this mother cānot be bar-  
ren

# A Godlie and

ren, but where she is she bringeth forth her children without delay, kill the mother saith he and then the daughter shall not be. Of this Envy I will speak, whose property S. Augustine in a certaine Sermon in this wyse doth describe, saying: Inuidia est Odium alienæ felicitatis. &c.

The property of Envy, which is of diuers sortes.

(saith he) is the hatred of another mannes felicity, in the respect of the superiour, because hee is not equal with him in the respect of the inferiour, that he should not be equal with hym, in respect of like in degree that they be equal with him. By which Cham enuied the posteritie of Abell: Rachel the fruitfulness of Lea: and Saul the felicitie of Dauid. Hieronimus writing

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Learned Sermon.

ad Demetriadem, sayth: Secretis quibusdam cōscientiæ vngulis liuor ipse se dilcerpit, & alienam felicitatē tormentum facit. Enuie doth teare herself as it were with nayles, secretely in conscience, and maketh the good lucke of another her torment. The berpe heathen Poet Horace of enuie wyrteth after this sorte. Inuidia Siculi non inuenere Tiranni, Tormētum maius. The tirannes of Sicilia, neuer founde a greater torment than Enuie. For as Virgill saith. Liur tabificum malis venenum, Intactis vorat ossibus medullas: & totū bibit artubus cruorem. Enuie that consuming poison wyth cuills, deuoureth y marrowe not touching the bones, and drincketh all the bloude out of the Loines. The Poets

E. j. (as

A Godlie and

(as Patricius sayth) dyd fayne;  
 that Enuie was fedde w<sup>th</sup>  
 the fleshe of Serpentes, and  
 nourished by vnder the cruell  
 monster Hydra: Signifying  
 therby Inuidos venenum deglutire,  
 venenumque euomere: That y<sup>e</sup> en-  
 uious do swalowe down poiso,  
 & vomite payson againe. If y<sup>e</sup>  
 feare of God wil not moue me  
 which onely should, to beware  
 of this torment, would to God  
 the consideratiō of their owne  
 harme would moue the to be-  
 ware of it. But of al y<sup>e</sup> pointes  
 of mischief y<sup>e</sup> enuie worketh,  
 the worst it passeth, when the enuious  
 kind and seeke to hurte and hinder a-  
 ny man for vertue, or the good  
 gyftes of God that he hath. As  
 when one Magistrate seketh  
 more carefully to promote re-  
 ligion

Enuie,  
 for vertue  
 the worst  
 kind and  
 most pes-  
 tilente of  
 all other.

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Learned Sermon.

ligion and the profyte of the  
common wealth, is enuyed to  
hys harme of another y<sup>e</sup> min-  
deth both these good thinges  
lesse than hee. Or when the  
enuious perceiuing the wise-  
dome of another, and his expe-  
rience in profiting the commō  
wealth to beginne to grow to  
estimation, seeke to deale with  
him as the Enuious among y<sup>e</sup>  
Ephesiā<sup>s</sup> dealed wyth y<sup>e</sup> wyse  
learned & sober Magistrate  
Hermodorus whō they thought  
vniuersite to liue among them  
bicause he excelled: Or else do  
as wicked Hamā, thorow enuy  
procure hatred from y<sup>e</sup> Prince  
against good Mardoche, bicause *Hester. 3.*  
he wil not adoze his impietie,  
& think all he doth to be well.  
Thys kinde of Enuye was in  
E.ij. Jo=

A Godlie and

- Genesis. 37.* **J**osephs brethzen. *Genesis. 37.*  
The like was in king Dauids  
brethzen when hee desired to  
*1. Reg. 17.* fyght against Goliath. *1. Reg. 17*  
With suche Salomon forbid-  
deth to eate: saying. Ne comme-  
des cum homine inuido, & ne deside-  
res cibos eius. *Prouerb. 23.* **E**ate not  
*Prouer. 23.* faith hee wyth an enuious mā  
& desire not his meate. **S**aint  
*Galat. 5.* Paule placeth thys Enuie a-  
mong the frutes of the fleſhe,  
which wythout faithfull repen-  
taunce of them y<sup>e</sup> herewith are  
infected muſte needes reape y<sup>e</sup>  
rewarde of the ſeconde death.  
*2. Peter. 2.* **S**aint Peter therfore willeth  
all true Chryſtiāſ to put away  
all enuying and backbyting  
and as Infantes new borne,  
to deſyre not the mylke of the  
bodye but of the ſoule, which  
know

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Learned Sermon.

knoweth no guile. God graūt  
that thys counsell among all  
degrees may take place, then  
shall not the wyll of the good  
Magistrate bee hindered to  
serue God and profyte y com-  
mon wealsh.

What harne to the true ser-  
vice of the Magistrate ambi-  
tion hath done, both diuine &  
humanie Histories doe moste  
plainely declare. So that I  
neede not to tell you of the fall  
of Absolon king Dauids sone,  
whowould haue depriued his  
father of his kingdome. Ney-  
ther of the fall of Nabuchodo-  
donozar, who for ambitio was  
from his throne throwne into  
the fielde, to feede as a beaste.  
Neyther of y horrible plague  
that ensued the ambition of  
C.iiij. Dathan

Ambitio,  
y seconde  
let in the  
common  
wealsh,  
howe it  
hath bene  
punished.

A Godlie and

Dathan. Chozé, and Abirom  
whom the earthe swallowed  
quicke, exammples doone so  
long agone. But I myght  
shewe ynoughe hereof done  
in oure owne lande of oure  
owne Chronicles, and of late  
exammples not yet oute of me-  
morie. But I beseeche God  
the lyke maye for ever be oute  
of practyse: which vndoubted-  
lye woulde be if menne had  
grace to waye thys short sen-  
tence of Saint Barnarde.  
Whoe declayming agaynst  
thys cursed ambition, the let  
of true and faythfull seruice to  
God, the Prince and common  
wealth, hath these wordes.

*Bernardus  
in Serm. 4.*

What  
Ambi-  
tion is.

Ambitio futile malum, secretum vi-  
rus, pestis occulta, doli artifex, mater  
Hypocrisis, vitiorum origo, tinea  
sancti-

Learned Sermon.

*sanctitatis, ex remedijs morbos creans,  
ex medicina languorem generans.*

Ambition is a babling euill, a  
secrete poyson and hidden pe-  
stilence, the worker of craft, the  
mother of dissimulation, the  
beginning of vices, the deuou-  
ring canker of holinelle, the  
blinder of heartes, making  
diseases of remedies, and  
griefe of medicine. Thys sen-  
tence if it were consydered,  
who woulde nourishe so mon-  
strous a vice that bringeth to  
vaine appetites suche a soboze  
saue, and to clymmers such  
a sodaine fall? Good Lorde  
banishe it oute of the heartes  
of men.

The thirde qualite requi-  
red in Godlye Magistrates is  
this. They must nourishe true

The thirde  
quality  
required  
in the  
Magis-  
trates.

C.iiij.      vnitie

## A Godlie and

The ne-  
cessitye &  
commio-  
nitie of b-  
nitie and  
concorde

vnity and concorde. For howe  
can ani man auouch his hart  
to be righte, when it is not in  
truth and godlinesse, in vnity  
and concord wyth al men? Yea  
how can he beleue himself to  
be y<sup>e</sup> childe of God and an in-  
heritour of eternall lyfe, if hys  
heart be not in vnity and con-  
cord: Seing that our heauen-  
ly ffather is called Deus pacis, y<sup>e</sup>  
God of peace: S. Paul know-  
ing howe concorde and peace  
adoz neth the professiō of chri-  
stians wout the which they cā  
neither beare y<sup>e</sup> name of good  
Christians, nor good Magi-  
strates, hee counselleth that in  
truth & godlinesse they shoulde  
Idem sentire: thinke the same  
and one thing, meaning they  
shoulde agree. The Prophet  
David



Learned Sermon.

David commending this con-  
corde and vnitie saith. O quam  
bonum & quam iocundum habitare  
fratres in vnū. ¶ How good and  
ioyfull a thing it is for bre-  
thren to bee at one or to agree  
together. The heathen Philo-  
sopher Antisthenes perceiuing  
them onely to bee strong that  
agreed together said, that the  
vnitye of brethren was stron-  
ger than any wal. When Age-  
silas King of Lacedemonia  
was asked, how Sparta that  
vnwalled towne coulde bee so  
strong: Hee answered: that  
the people were all in vnitie.  
Thereby declaring the com-  
moditie of con corde. Great  
was the care that Abraham  
had to holde faste thys noble  
treasure, con corde, as appea-  
reth

A Godlie and

Concord  
not in ill  
but in  
truth and  
godlynes  
is to be  
embraced.

reth in hys doings betweene  
Loth and hym. Wherby he gi-  
ueth occasion to all true Chri-  
stians to be studious to keepe  
concorde, not in yll, but in true  
Religion, and honesty of ma-  
ners. But Satan which slea-  
peth not, and that cānot abide  
that the heart of man shoulde  
be right, and so apte to bryng  
forth thys seede of concord, y  
wall to true Religion, and fe-  
licitie of the common wealth,  
he hath sent out that paynted  
dame Hypocrisy oz dissimula-  
tion, vnder pretence of con-  
corde to plant discorde, by the  
shewe of frendship to worke  
enimtie, and by y face of loue,  
furious malice: who labou-  
reth harde in all places to ba-  
nish the concord in true Religio,  
and

Learned Sermon.

and among true Christians if  
it were possible. So subtile is  
shee, so cleane she playeth Le-  
gierdemaine, that as hardye  
wil she be espied to seying eies,  
as the slighets of a Juggeler.  
Yea, looke what minde y Cro-  
codile hath whē vnder teares  
of fayned pitye she feedeth her  
vnfayned murthering bellye,  
Such a mynde haue they in  
whom dissimulatiō dwelleth. The na-  
Shee can eate, drink & be fa- ture of  
miliar where she hateth. She hipocrisy  
can smile when she would kil. or diss-  
Shee can promise loue & pay mulatiō,  
hatred. In mouth she can ca- and what  
ry hony, in heart poyson. Un- mischief  
happye is he y trusteth thē in it woꝝ,  
whō she dwelleth, for in time keth vn-  
of nede she shal leane to a cra- der pre-  
sed bowe and a broken staffe. tence of  
concord &  
freedthyp.  
Her

A Godlie and

Her schollers when they practi-  
fise disceyt are taught to saye  
as the Grecians did. *Muremus*  
*clypeos Danaumque insignia nobis*  
*aptemus.* Let vs chaunge our  
bucklers and fite þ ensignes  
of the Troianes vnto vs. A  
trimine sleight in those dayes,  
God amende it. But whatsoe-  
uer the shew be let the verse of  
Horace warne thee. *Nunq̃ te fallāt*  
*animi sub vulpe latentes.* Let not  
dissembling heartes deceaue  
thee. Dauid the Prophet had  
great trouble by reason of this  
mischief, not onely at þ hands  
of Saul, but of the dissēbling  
Zyphites, whose promisyng  
peace and ayde, sought by all  
meanes to deliuer hym into þ  
cruell handes of Saul. Judas  
in lyke maner could say vnto  
Christ

1. Reg. 23.

Math. 26.

Christ  
when  
Jew  
child  
rate  
ked  
men,  
to dis  
in thi  
glori  
to wh  
of H  
not,  
full.  
Hyp  
his c  
ged  
der i  
vs g  
God  
man  
latic



Learned Sermon.

Christ our Sauioꝝ. Aue Rabbi:  
when he betrayed hym to the  
Jewes to be crucified: whose  
childzen they are which imi-  
tate hys maners. It is a wic-  
ked thing thus to dissemble w  
men, but much moze fearefull  
to dissemble with ꝑ Almighty,  
in things appertaining to hys  
gloꝝy and our saluation. But  
to whether of both it be, ꝑ ende  
of Hypocrites, if they repent  
not, hath bene & shal be teare-  
full. Saul that vnrepentaunt  
Hypocrite killed hymself wyth  
his owne swoꝝde. Judas han-  
ged himselfe and burst asun-  
der in the midst. God giue  
vs grace that we may so feare  
God, and loue both God and  
man in God without d'ssimu-  
lation, that we maye c'schewe  
both

1. Reg. 32.  
Math. 27.  
Actes. 1.

A Godlie and  
both the sinne and Hypocrisie  
and the plague that ensueth  
it. The I hope euery man will  
studdy to speake truthe to hys  
neighbour, as Saint Paule  
teacheth, y<sup>e</sup> which God graunt  
Amen.

The scope  
wherunto  
to the tra  
nell both  
of the  
Prince  
& Magi-  
strate  
ought to  
tende.

The ende whereunto both  
Prince & Magistrate ought  
to employe their duties, is not  
to seeke after worldly fame  
or perpyching Mammon, but  
to declare their zeale towards  
almighty God. But there it is  
necessary that I declare what  
zeale is, whereunto I wythe  
you to direct this your duties.  
You shall vnderstande there-  
fore y<sup>e</sup> Godly zeale is a vertue  
stirred vpin the heart of Gods  
instrument by hys holy spirite  
and grace whereby he vnfay-  
nedly

Learned Sermon.

nedly loueth that which God ~~what~~  
approueth, and hateth wyth Godly  
perfect hatred, that which the zeale is,  
Lorde hateth. Thys zeale dyd and what  
good King Iehu wyll Jona- it hath &  
dab to see, when hee went a- ought to  
bout to destroy the Religio of worke in  
of Godly.  
Baal, & his Ministers. Thys  
zeale had good Moyfes also  
when he brake the Tables of  
Gods lawe for hast, running  
to chastyce that Idolatrous  
people that daunced aboute  
that golden Calfe, the which *Exodus. 23.*  
Calfe after that he had made  
to powder in his zeale, he cau-  
sed them to drinke as a testy-  
monye of theire Idolatrye.  
Thys zeale had good kinge  
Ezechias when hee brake in  
peeces the brasen Serpent,  
which y<sup>e</sup> Idolatrous Israeli-  
tes

A Godlie and

tes comitted spiritual fornication with al. By the which examples all Godly Kings and Queenes may learne to what ende their offyces ought to be applyed, namelye to main- taine the thing that pleaseth God, and vehemently to de- face, ouerthrowe and destroye whatsoeuer hindereth y<sup>e</sup> truth and Godly Religion, as also whatsoeuer blemissheth y<sup>e</sup> glo- ry and true worship of God. Where this godly zeale ruleth it wyl by no meanes, nor for any pollicie permit these gol- den faced Idolles to haue ani- beyng place in the Churche where the Almightye is to bee honoured. It wil rather tread the vnder foote as vile thigs, and vnfit to be where the con- gres

Potome:  
ly the gol  
de Idols,  
but y<sup>e</sup> co,



Learned Sermon.

gregation of God is to be assembled: Yea it woulde wyth  
Hely burie them with Capes  
and al other Popish dregges.  
The Prophet David waying  
that thys Zeale adourneth a  
Christian Prince, being in  
deede the very ende wherfore  
of god they are made princes,  
vttereth how mercifully God  
wrought wyth him in gyuing  
hym such a zealous hearte to  
serue him, saying: Zelus domus  
tuæ cōedit me. The zeale of thine  
house hath eaten me. GOD  
worke this zeale at thys daye  
in the harts of al gouernours,  
that true religiō may be main-  
tained, and false religiō vtter-  
ly depressed and wee all maye  
be made true worshippers of  
oure God and Chyste. Amen.

J. J.

Here

pes and  
all other  
dregges  
of Pope  
ry, ought  
by thys  
zeale to  
be bani-  
shed frō  
the place  
where y  
Almighty  
tie is to  
be hono-  
red.

A Godlie and

Here I wil ende: noting that  
which hath ben sayd. First I  
haue declared what Proper-  
ties appertayne vnto the true  
Nourices of Goddes Church.  
Secondely, the qualities of  
good magistrats which ought  
truly to serue god vnder these  
Nourices. Thirdly and laste,  
to what ende all theire duties  
are to be applied. God graunt  
that as it is outwardly heard,  
so it maye bee practysed to the  
glory of God, comfort of his  
Church and the mainte-  
nance of true reli-  
giō, thorow Je-  
sus Christ.

Cui sit Honor, Laus & Gloria  
in æuum. Amen.



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